

WHOLE NO. 276.

are of Arkansas met on the 4th
s Message is said to be lengthy
on the Slavery Question

Canada West-Colored People-their Situation.

Messrs. Editors:—The undersigned was appointed an agent by the friends of the "Fugitive Slaves" in Randolph, Marlboro', Ryeview, and Windham, to visit and report the wants of the fugitives in Canada West, and to administer to them such aid as was committed to his care, by the friends of the slave in the above named places.

There are in Canada West probably not far from 3,000 fugitives. It is impossible to arrive at the exact number, as they are daily arriving, many of them having been hurried away from the *Free (?) States*, where they had accumulated some property; have sold their possessions at a great sacrifice, and are in need of present.

Large donations of clothing have been forwarded, and as there are plenty of opportunities for labor to those who will labor, and they can obtain provisions there cheaper than on the Reserve, there cannot be much suffering. Wheat is but four to five shillings per bushel. Corn three shillings per bushel. Pork three dollars per barrel.

Canada West is the place for the people of color to settle. The soil is fertile, and well covered with beautiful timber, and the rivers Thames and Sydenham are navigable for vessels of the first class, that sail upon the Lakes.

As good land "as lay before the sun," can be purchased for \$2.50 per acre, and sufficiently near those rivers to afford them an opportunity of shipping their wood to the Detroit market.

There is a steam mill owned by colored men at Dawn, on the Sydenham river, that this season loaded a vessel with black walnut lumber for the Boston market, at \$14 per thousand.

Many of the people of color are making money in Canada West.

From what information I could obtain from the most reliable sources, there has been sufficient donations to meet their present necessities, and unless Christmas holidays shall furnish enlarged stampedes, there cannot be much need in Canada West.

The Eastern district I did not visit, and of course cannot judge.

Any donation that may hereafter be directed, had better be forwarded to Detroit, directed to the care of Messrs. Hallcock & Raymond, corner of Woodward and Jefferson Avenue, who will give them their earliest attention, and forward them to Committees of Vigilance in the several settlements of colored people.

But by all means make no donations in grain, for all provisions can be obtained cheaper here than there, and the grain had better be sold, and the money forwarded as above directed, and thus the expense of transportation, dockage, drayage, ferrage and duty, &c., would be saved.

In conclusion, I would say to the colored people, by all means make your homes in Canada, where your rights are at least politically acknowledged, and become owners of the soil, and identified with the interests of the country, and by habits of industry and economy, they can secure a competency of the comforts and even luxuries of life.

Yours, &c., Wm. STEDMAN.

Carolina Bluster.

Linia is arming and promising to give her Uncle Samuel a severe flogging does not greatly alarm us. She is rather wilful at present, but she will not hurt any body much, and we trust nobody will hurt her. Should she proceed to the extremity of resisting the collection of the Federal Revenue and expelling the U. S. officers from Charleston, we trust her coast will be effectually blocked by the Navy, so as to enforce the collection of duties on all incoming goods outside of her jurisdiction, and that she will there be left to cool. Let no blood be needlessly shed, but let no unworthy concessions be made. What we apprehend is not that South Carolina will practically secede from the Union, but that undue trucking to her will be resorted to on the pretext of averting that deplored catastrophe. The Tariff compromise of 1853 and the Ten Millions to Texas in 1850 are precedents which must not be followed in 1851. Gentlemen of the South! the Free States will not surrender half of California to Slavery, and will not consent to the establishment of Slavery in New Mexico and Utah! They do not repent of having successfully resisted the Extension of Slavery into our New Territories. They do not feel that they have demanded anything that was not right, nor that they have in any way encroached upon the rights of the South. They do not regard the "Adjustment" of last summer as, on the whole, favorable to the North, nor will they consent, on the assumption that it was, to give new guarantees and new assurances to the Slaveholding interest. Let it be fairly understood that, in case of a secession of S. Carolina, the North will not needlessly shed one drop of her blood, nor on any consideration surrender one tithe of its cherished principles, and we shall arrive speedily and happily at the end of this new demonstration.—N. Y. Tribune.

The White Fugitive Slaves.

The New Albany (Ind.) Ledger of the 2d inst. gives the conclusion of the curious Fugitive Slave case at that place:

THE FUGITIVES RETURNED.—On Saturday morning the Committee, appointed on the previous evening to solicit subscriptions for the release of persons claimed as fugitives, went actively to work, and by noon had collected nearly sufficient to meet the demands of Tiamel. The remainder was advanced by one or two of our citizens.—The Committee then proceeded to Louisville, paid the \$1000, received a bill of sale and the documents upon which Tiamel rested his claim, and brought the woman and boy back to this city.

Thus terminates one of the most singular and interesting cases of the kind which we will venture to say, has ever occurred in the United States. It is a remarkable fact that the sympathy for these persons was not confined to the free State of Indiana, but was manifested equally by citizens of Kentucky who became cognizant of the facts in the case. In Caseyville they were torn by a slaveholding mob from the men claiming vengeance of the excited multitude; and when milder counsels prevailed, and the fugitives were brought before the proper tribunal, they were refused as white persons. In Louisville, also, the feeling was very strong,

and as soon as they were seen several prominent citizens at once proposed to raise the necessary funds for their liberation. Indeed, we understand they are still anxious to contribute to this object, and for this purpose it is proposed to hold a meeting this evening.

We hope never to hear of another such case as this. For persons pronounced white by nineteen twenths of all who see them, to be carried away captive and held in slavery, is something revolting to the feelings of every American citizen. When the United States Marshal came here to execute the order of Judge Huntington, he expressed his fears that our citizens would release the prisoners by force. But their best friends told the marshal to proceed in his mission, and that he would not be molested. Mr. Meredith frequently said that this was the most disagreeable duty he had ever been called upon to perform; and at once subscribed fifteen dollars toward their release.

We are rejoiced that our citizens acted as they did. Under very aggravated circumstances they have exhibited their respect for the law; and in so promptly subscribing for the liberation of these persons, have shown that they are not insensible to the calls of benevolence and charity.

The Bulletin, of the same date, says: We are informed that when the Committee informed the captives that they had bought them and were going to give them their liberty, they "wept for joy." Their hearts were too full to allow them to express, in words, the deep and fervent gratitude they felt for the kindness and generosity of the people of New Albany had so promptly evinced in their behalf.

The Anti-Slavery Bugle.

WHEN GOD COMMANDS TO TAKE THE TRUMPE AND BLOW A DOUBTLESS OR A JARRING BLAST, IT LIES NOT IN MAN'S WILL WHAT HE SHALL SAY OR WHAT HE SHALL CONCEAL.—Milton.

SALEM, OHIO, DECEMBER 28, 1850.

Executive Committee.

The Executive Committee of the Western A. S. Society are requested to meet in Salem on the FIRST OF JANUARY, (the day of the Fair,) at 2 o'clock, P. M., at the usual place. It is hoped that the attendance will be general and punctual.

O. JOHNSON, Sec.

We hope to see a large number of our friends from the country at the meeting to be held in this place on Sunday next, (to-morrow.) We feel no hesitation in promising them that the Discourse of our friend Webster will be worth hearing. It is expected at the time we write that the meeting will be held in the Second Baptist Church; but if not there, then at the Town Hall.

The Fair.

We need only remind our friends in Salem and vicinity that the Western Anti-Slavery Fair will open at the Town Hall on Tuesday next, Dec. 31st, and continue during that and the following day. On New Year's evening a Supper.

See Committee's advertisement in another column.

The New York Observer.

This paper is the fit organ of the Old Hunker portion of the Presbyterian Church. It goes for the Fugitive law with as much alacrity as Bennett's Herald, and is not less mendacious than that notorious print, which has well earned the title of "Satanic Press." In a recent article the Editor illustrates his policy and his regard for historical truth in the following luminous style:

"In the year 1850, a man, who shall be nameless, attracted public attention by loud and bitter denunciations against slavery and American Christians. Of a shallow understanding, with unmeasured impudence, and an almost unmeasured mastery of the vocabulary of abuse and denunciation, he filled the land with a strange mixture of truth and falsehood. It was difficult to decide which he hated worst, SLAVEHOLDING or CHRISTIANITY, the planters at the South or the clergy at the North. His agents went to and fro, denouncing both with equal bitterness, and seeming to care little as to which suffered the most from their attacks. Many men of pure minds and more honest intentions devoted themselves to the cause of anti-slavery, still loving the church, and endeavoring to save the Scriptures, the Clergy, and the Church, while they destroyed slavery. But too many of them shared largely in his false ethics and his bitter spirit of reproach.

"And now, in 1850, what does this apostle of bitterness and disorder behold? How it must rejoice his heart to see not a few of the clergy adopting the same theory of natural rights on which he planted his foot, justifying resistance to law as he had done, and teaching the right of the slave to assassinate his master.

This viper gnaws a file. His attempt to disparage the talents of Garrison in singular contrast with the results which he malignantly ascribes to his agency. That, however, is of very little consequence. But note the reckless mendacity of the writer. He fixes the date of Garrison's appearance at the head of the anti-slavery movement in 1830, whereas the Liberator was not commenced till 1831, and his agents' did not begin to 'run to and fro' till more than a year after that. The representation that he 'hated Christianity' is a malignant falsehood, for as late as 1835, his religious views were rigidly Orthodox. Infidelity was not one of the charges brought against him by the pro-slavery priesthood at that day. The Observer, however, probably considers itself licensed to say anything of Abolitionists that will serve its purpose.

F. F. WALTER, Publishing Agent of The Liberator, is requested to stop the number of that paper now sent to John Deming, New Lyme, O.

Methodist Ministers Speaking.

The world certainly does move! There could hardly be stronger evidence of the fact than is afforded in the passage of the following preamble and resolutions at the meeting of Methodist Preachers held in this town a few weeks ago. We copy them from the Pittsburgh Advocate, where they appear over the signature of Rev. J. Montgomery:

Whereas, The Congress of our country has recently passed a most infamous law; and whereas, this law is in direct contravention of the law of God and the Constitution of our country, prohibiting Christians from feeding the hungry and clothing the naked; and whereas, we deem this law a disgrace to the statutes of any civilized nation, and much more to a Christian; and whereas, we deem it an inhuman attempt to bring those of the Free States, who enjoy and have every right to their freedom, into the same guilt and condemnation with the slave holder; and whereas, we believe in the language of Mr. Wesley that "American slavery is the vilest that ever saw the sun." Therefore,

1. Resolved, That we will obey God rather than man.

2. Resolved, That we deem it our duty to raise our voices against sin in both high and low places, and that we will cry out against the law referred to above, as well as its great parent, the sum of all villainies—American Slavery.

Well, let those preachers live up to these resolutions—let them withdraw their fellowship from the Conferences which tolerate slaveholding, and we will believe them in earnest. Too often such resolutions are adopted merely for policy, to propitiate a growing anti-slavery sentiment in or out of the Church, and with no intention of carrying them out in practice. The sincerity of these clergymen must be proved or disproved by their future conduct. Let them be watched.

WILLIAM W. BROWN.—We frequently receive English newspapers containing reports of addresses on American Slavery by our fugitive friend. He is evidently doing a good work in that country by diffusing among the people authentic information respecting the condition of our slaves, and showing the British people how they may co-operate with the friends of freedom on this side of the Atlantic. We have before us the North and South Shields Gazette of Nov. 29, in which we find a report of a speech made by Mr. Brown in South Shields on the Fugitive law. In that speech he says: "It was my intention to have returned to America the present Winter or coming Spring, but the hope of seeing my dear children so soon has been blasted by the passing of the new law. I dare not return to the land of my birth now, or if I should, I would most likely be seized by the man who claims my body as his property, and the President of the United States has said that he will send the troops of the country to enforce the new and odious law." What a tale is this to be told in the ears of European despots!

AMIN BEY, the Turkish lion, for whose traveling expenses Congress appropriated \$10,000, was in our city. He was an Ambassador of the Sultan and a man of rank, turned out to be no Ambassador at all, but only a Lieut. Colonel of the Turkish Navy, sent here to acquire a knowledge of certain naval improvements in the U. S. dockyards. He has been paraded through the country as a great lion, Daniel Webster officiating as chief showman. Daniel will probably feel now very much as the negro did, who, on the supposition that Whitfield was preaching on a certain occasion, threw himself on the ground in great apparent agony, to show how deeply he was moved by the eloquence of that popular speaker. Being told by one who sought an explanation of his conduct that it was not Whitfield, but somebody else, to whom he was listening, he jumped up, scratched his head and exclaimed, "Dat is too bad—too bad—me dirty my new coat for nothin'."

CONSCIENCE OF A HUNKER PRIEST.—Rev. Nathaniel Bouton, D. D., of Concord, N. H., (the same that Rogers used irreverently to call Nat. Bouton,) having swallowed the Fugitive law without winking and wrapped his sacerdotal mantle around the apostate Webster, requested the Editor of the Independent Democrat no longer to send that paper to him, as he could not 'conscientiously' receive it into his house! He can seize a fugitive slave and deliver him over to his tyrant master 'with alacrity,' but his conscience is too tender to allow him to read an anti-slavery newspaper! The sneak didn't even offer to pay arrears!

PARTY SERVILITY.—The Portage Whip, before the appearance of the President's Message, spoke out against the Fugitive law. It now refuses even to publish the proceedings of indignation meetings. Could any thing be more contemptible than such servility to party?

INDIGNATION MEETINGS.—The Ravensa Star of last week contains the proceedings of meetings held to denounce the Fugitive law in Paris, Rootstown and Palmyra. The meetings were all large and spirited, and the resolutions breathe a spirit of determined hostility to the law. At Palmyra a letter was read from Mr. Giddings, which will be found in this paper.

THE NORTH STAR.—This paper, started by Frederick Douglass under many discouragements, has reached the close of its third volume. It is not too much to say that it has been conducted with signal ability and done a great deal to illustrate the capabilities and develop the intellectual and moral resources of the people of color. Frederick Douglass is indeed a wonderful man. May his Star shine brighter and brighter unto the 'perfect day' of Liberty!

CHAPLIN AT LARGE.—William L. Chaplin has been liberated, says the telegraph, on bond. Gerrit Smith contributed \$5,000 toward the necessary sum. Thousands will rejoice that he is out of the hands of the slaveholders, if he shall succeed in making his escape with a whole skin.

Notes from the Lecturing Field.

In my last I mentioned that I would notice two or three meetings held in Pennsylvania more particularly than I had some others. I do this that the readers of the Bugle may be enabled to form some conception of the state of things in Western Pennsylvania.

Wellsburg is a small town in Erie County, possessing a town-house, open, I believe, to all who wish to speak. I felt a little interested in visiting it, from the fact that when last in this State, Mr. Curtis and myself held some of the most exciting meetings I have recollection of. At that time the Free Will Baptist Minister, Mr. Wells, had been stumping it for Gen. Taylor, and boldly defended himself. At my first meeting during this tour, the assembly was good and the people attentive. At the close a gentleman, bearing the title of General, I believe, rose and made a speech of near three quarters of an hour in length, and such a speech! A real raw-head and bloody-bones speech! He showed the glorious state of our free country, the horrible doctrines of the abolitionists,—the manner in which such men and doctrines ought to be treated,—referred with great gusto to the treatment of George Thompson in Faneuil Hall, and declared that although he was opposed to all mob violence, no man ever more richly deserved a coat of tar and feathers than myself. I never saw a man—a gentleman, so completely excited,—denounced in meeting. He raved and stamped about, accused me of being an emissary of Great Britain, and receiving large sums of gold, (pay that ain't true,) hoped the people would sit quietly and hear me, then declared no American ought to allow such sentiments to be uttered. Verily the love of country had made him mad. I do not believe that in his sane sober moments he would have conducted himself so disorderly. At the close of his remarks a Major General rose under a very strong head influence of spirit, and spoke some in opposition; then a Colonel—but I am happy to state they were officers without troops. If the rank and file had been equal to the Commissioned, I cannot tell what would have been the result.

On the second evening the Fugitive Bill was the subject of discussion. Scarcely had I seen a more determined spirit of opposition to the law. None spoke in defence, save the gentleman who made 'the speech' of the evening before. He was more calm than on the previous evening, and apologized for his course on that evening. But, said he, 'if you had a hundred chairmen (a chairman had been appointed) I would pay no regard to them, when I hear sentiments uttered derogatory to our country.' This evening Rev. Mr. Winton (Free Will) spoke out clearly on the duty of all to resist the bill. My old friend, Rev. Mr. Wells, also spoke, and I tell you, it made a man of his sins.—He is a very excitable man, and the way he did put it on the bill and its abettors was a caution. You never saw more excitement in a Methodist meeting than there was in that meeting for a time. 'The General' is said by all to be a very fine man in the neighborhood, of good disposition, &c. But alas! he is a Democrat. To our friend justice, I will state that he came and bought some anti-slavery books at the close of the meeting.

At Lockport I held five meetings, all which were attended by very large and interested audiences. Two years ago the school house was large enough to hold more than would attend, and had it not been for a magistrate we should have been hardly used. This time the meetings were held in the Protestant Methodist Church, a shell of a building, and cold and uncomfortable as the house was, it was none too large for the congregations. Here Abby K. Foster held meetings on her way East, and was interrupted by a Free Will Baptist minister named Page. He also appeared at my meetings, and although he very carefully opposed the fugitive bill, he wished it distinctly understood that he had no sympathy with the Garrisonians who were everywhere known to be infidels, &c. I told him I thanked him in behalf of the Anti-Slavery Society that he had disclaimed all connection with us, for he could not possibly be more willing and anxious that that fact should be known than we were. The Anti-Slavery Society had nothing for such men to do. It needed and could only use men of mind, men liberal and large in their views. But he was so priestly, sectarian and narrow in his views that he could not even grasp the magnitude and glory of our movement. Here Mr. Winton was again present, and made a thrilling and effective speech—a perfect contrast to his brother, as much so as a volume to a page. He declared himself a Garrisonian were it not for one point, viz: that he thought the Constitution could be amended. He would go for dissolution—anything rather than slavery should continue in existence. A Mr. Rouse made himself look very foolish by his denials of the slave laws. Another man tried to get up cheers after the Faneuil Hall fashion, but no one helped him, and he ran out of the house crying traitor, &c.

On the whole, the meetings were glorious, and I have no doubt will produce good—much good. At a school-house in the neighborhood of Lockport we found the door nailed up. It was snowing pretty hard, and I tell you it was not long before the door opened. Our friend Ira Randle said that rails were good things for opening refractory doors. When we did get in, the meeting was a good one—a kind of revival. Sold books, got a few subscribers and came away rejoicing. I hope H. C. Wright will make it in his way to go through that region between this and Spring. There's a good time coming!

CHEAP POSTAGE.—It seems almost certain that the rates of postage will soon be reduced either to the standard proposed by the Postmaster General, (3 cents for pre-paid letters, and 5 cents for those not pre-paid,) or to a still lower figure.

EDITORIAL BREVITIES.

Thirty-six thousand people have been exiled from Rome since the return of the Pope.

Paper from tow has been manufactured in Prussia of such a quality that when used for bank-notes counterfeiting is almost impossible.

George Thompson's Lectures on British India, in Boston, are listened to by large audiences, including not a few of the most distinguished citizens of all sects and parties.

President Quincy on being called upon to sign the call for the hunker meeting in Boston, replied that he "would not disgrace himself so much as to do that."

A mass of rock was recently dislodged from the brink of the precipice at Niagara Falls, and precipitated into the abyss below. This shows that the Falls are gradually wearing away.

The citizens of Cleveland are moving for the location in that city of a new branch Lunatic Asylum which it is presumed the State will soon build.

The President has officially notified Congress that Texas has accepted the terms of the Boundary Bill. New Mexico will now be organized as a Territory.

EDMUND QUINCY was knocked down by a runaway horse in Boston on the 17th inst., and had a narrow escape from sudden death.

The Pittsburgh Gazette announces by authority of Mr. Barnum that Jenny Lind will positively give a concert in that city in the early part of March.

The New Bedford (Mass.) Mercury, a leading Whig paper, says it will not be surprised to see Daniel Webster on the Democratic side at no distant day. That, it says, will be a coalition with a cement to it!

At the great Richmond, Va., meeting, some body moved non-intercourse with Great Britain (as well as with the North), she being aggressive against Slavery. Cotton said No! Tobacco said No! It was rejected.

The town of Weymouth, Mass., in its corporate capacity, has adopted resolutions declaring the right and duty of slaves to run away, and denouncing the Fugitive law in the severest terms. A good example for other towns.

The Indiana State Convention has backed out from its project to secure the rights of married women by a Constitutional provision. The section proposed and once adopted has been reconsidered and rejected, 75 to 55.

Mrs. Eliza W. Farnham, formerly matron of the Sing Sing prison, and the proprietor of a partially successful scheme of female emigration to California, has become the proprietor of a fine farm near San Francisco, the crops of which are worth \$60,000.

The Non-Storeholder has been discontinued at the close of its fifth volume. Its principal object has been to promote the cause of abstinence from the productions of slave labor. It has been edited with much ability by Samuel Rhoades.

Negroes, it seems, run away South. Wild Cat crossed the Brazos a few weeks since, on his way to Mexico, with a large body of runaway negroes. It is supposed he intends to establish a colony of free negroes in the Mexican territory, below the Presidio Grande. Wild Cat appears to be a practical abolitionist.

The South Carolina Senate has almost unanimously passed a resolution calling for a State Convention next December, the delegates to which are to be elected next October. The House was expected to concur in the resolution. Both houses have passed the bill appropriating \$300,000 for military purposes. A motion is pending in the Senate to call back the South Carolina Congressmen.

COLUMBIA, the Capital of South Carolina, has 6,000 inhabitants, of whom 3,181 are Whites, 106 Free Colored, and 2,808 Slaves. 'Richland District' which includes Columbia, has 20,243 inhabitants—of whom 6,777 are Whites, 488 Free Colored, and 12,978 Slaves. When 'the North' gets the terrible flogging which is 'in store' for her, says the N. Y. Tribune, Richland means to beat the head of the charging column.

The Kingston (Jamaica) Journal says the opinion is gaining ground there that fugitive slaves from the United States would be a valuable class of immigrants. It thinks their intelligence and industry would enable them to assume the position of small farmers, greatly to their own advantage and the benefit of the island, while they would soon acquire a handsome competency.

A sharp correspondence is said to have taken place between the Austrian Minister at Washington and the U. S. Secretary of State, the former having complained of this government for sending an agent to Hungary, with instructions to recognize her independence as soon as it should be established. There is talk even of war between the two countries, but we presume there will be nothing more serious than talk.

LITTLE'S LIVING AGE.—No. 345 opens with a deeply interesting review, from the British Quarterly, of Chateaubriand's Memoirs, and contains beside a great variety of selections from various sources.

THE WATER CURE JOURNAL.—The January number comes in the quarto form, is superbly printed, and filled with articles bearing the impress of scientific investigation and fine literary taste. 'Throw physic to the dogs,' or, if you cannot be so cruel to the canine species, bury it in the dunghill, and subscribe at once for the Water Cure Journal.

Treason! Treason!

GREENSBORO, Henry Co., Ia., Dec. 9th, 1850.

DEAR OLIVER: Every thing is working together for excitement in Indiana. The quiet of this State is being fairly broken. All parties in Church and State are being thoroughly roused. Every effort is being made to keep down agitation. HUNTINGTON, the U. S. District Judge for the District of Indiana, acting under orders from Washington, has instructed the Grand Jury to search out and present before him, for trial, every person suspected of harboring or concealing, or in any way aiding fugitive slaves. The Attorney General of the State and the Attorneys General for the various districts, have given their opinions about the law and urged on the people the duty to help execute it. The Convention to amend the Constitution turned aside from their duty and quarreled two days over the fugitive law, finally passing resolutions approving it, introduced or amended by ROBERT DALE OWEN. The lawyers in the various County towns are trying to brow-beat the people into quiet submission to the law by threatening to inform on all who violate it, harbor or assist fugitives, and to strip them of their property. Last of all, the slaveocrats of Indiana have raised the cry of TREASON, TREASON; and have set on foot measures to arrest those who are stirring up the people to resist the law as traitors. FOOL and BLIND! They know not with whom they have to deal. I have just said to Jonathan Huddleston, Seth Hinshaw and others, that the best use they could possibly put us all to is to take us up on a charge of TREASON. I wish they would. I covet no greater honor from men than that of being worthy to be called a traitor to this slave-holding, kidnapping Government, and an ally to a pro-slavery religion, and an atheist to those slave-holders and their abettors, what those who passed and those who help execute this fugitive law call God, set trample in the dust all such laws, constitutions, religions and gods. They are just infernal, and I will treat them as such.

Now the President's message is brought in to help quiet the people. Fillmore reminds Congress of the duty to stop the agitation of the slavery question at the North—to put down Anti-Slavery. As well may we urge Congress to pass a law that we shall not breathe and that our hearts shall not palpitate—as well may Congress pass a law, and poor miserable snapping Fillmore attempt to execute a law, forbidding the lightning to leap from the cloud, or the planets in their course, as to think of carrying out a law making it a crime to aid men to escape from slavery. As well attempt to put out the sun 'by fanning in his face with a Peacock's feather,' as to extinguish our Humanity, our outgushing sympathy for the hunted fugitive by an act of Congress.

TREASON! TREASON!! O the last vestige of my manhood must be erased from my soul, before I can be other than a traitor to a law or Constitution that makes it a crime to aid a brute to a man, or to aid a man thus to aid. God help me! Oliver—I am roused to madness, to frenzy, to think of what that law and Constitution would have us do. See—for God's sake, see! This whole nation conspired together to arraign a man as a felon for claiming to be a man and not a beast. John McLean—Levi Woodbury, the whole Legislative, Judicial and Executive power of this Republic, sitting in judgment on a man for claiming his right to be entered on the records of this world as a man rather than as a beast! I am disgusted with the senseless cant of politics and religion—about the Constitution—the law—the Bible—God, &c. It is because the victims are black that they utter this cant. If they or their families were on the auction block, they would say, "Save us—Union or no Union—Bible or no Bible—God or no God—even though the nation go down in one ocean of blood." Yes, and I had rather see this nation blotted out forever and every living being destroyed—and the whole continent sunk in a dead sea of silence and desolation, like Sodom and Gomorrah, than see it continued as it now is—drunk with the tears and blood of the helpless, unoffending, dumb slave. If my father and the mother who bore me were slaveholders, and their slaves should seek to escape by cutting their throats, my sympathies and my efforts should be for the slave. I would not stand life-guard to my own mother to protect her against her slaves—if she perished in such foul injustice. Yet this entire nation is made the body-guard of all slaveholders. Oh! the meanness, the utter loathsomeness of that American, or that man who is reptile enough to strike hands with Southern tyrants against the slaves struggling to become a man. If I or the dearest object of my love and adoration were placed before John McLean to be tried by him as a felon, because I claimed to be man and not a beast, if I could think it right to kill my man, I would stick a dagger into that man's heart who should dare to sit in judgment on me on such a charge, if I knew that annihilation were to be my lot the next moment.

But I must stop. You will soon hear from this region again. I have held meetings in several places since I last wrote from Jay Co. Deep is the feeling, and stern the resolution to resist unto death the fugitive law. Fillmore the kidnapper had better not try to execute it. HENRY C. WRIGHT.

THE TARIFF.—The Hunker Manufacturers of the North are doing their prettiest to procure such alterations in the Tariff as will favor their interests. Having bowed themselves before the Moloch of slavery, they now beseech their dear Southern brethren to give them as a 'reward of merit' protection to their water-wheels and spinning-jennies. The slaveholders seem rather sulky, and we fear the doughfaces will not get their sugar plums. They can't get worse than they deserve.

Delivered at Dec. 1st, Annual

I preach tions! The without Rev Pilgrims there hath been kept up Day of Prayer never will be system have There must

"The up this nation meetings, an for Peace, P He who sits should rend only mockers First of all tianity. Th est blessing: then? They their very di in foreign lan out light. T they live to low fashion, worship gold tuous tables, case. And very Christia without was the majority c ring the whol fore God will vain pretense. Not this shall voice to be hee

They give th treat the Poor enough of them Thanksgivin have it now, as Chancery, that murder them b in the city, crow forced into garr ing in the mid destitution, and rags, the sick, t insane, beggars, of the intemper foreigners, color tions, and mean the tons of thou has compelled to are, and they a hunger and cold, pain, and broken unspited, uncare are dying because dered. And the for they make it a curse-proud Mini let it be so. The elders, and wiked members in their ten take the lead treating publicans ing down on criu prejudice against at "Woman's l wear on their bac houses, enough alive. And yet th and prate about th liars when they do and so are the li the Rich of the la on earth, he wou you Seribes and I devour widow's l long prayers: the greater damning ing they keep. They ever will kee Not till the Rich make the Poor P Plenty—will the before God.

They give thank to multitudes they deny them Land, and they do it as uals, they take la are able, adding t more than they ne poor, because the these acres. As a to all the unoccu calling it after the others trespassers, there. Foreigners tion not only depri their votes. Won tire population of only deprives of the voice in the govern government, subjo fictions of wrong personal. Thus d the blessings of al and wrong instead, Revolution shall i into praise. Not o ly—not till they Foreigners, and the Judge of the prayer. Not till the giving.

They give thanks Criminals. They a for which they give of them as crimina kind to them, bless good. And he co criminals in the sam resisting evil with o

Substance of a Discourse

Delivered at Wadham, on Sunday Evening, Dec. 1st, 1850, on the occasion of the late Annual Thanksgiving.

BY JOSEPH TRESCOTT.

Gal. 6: 7.—God is not mocked.

I preach Revolution, and I preach Revolution! There can be no Giving of Thanks without Revolution. From the Landing of the Pilgrims on the Rock of Plymouth until now, there hath never been an acceptable Thanksgiving kept unto God—there hath never been a Day of Praise in the New World! And there never will be, till the foundations of the present system have been upheaved and overturned.—*There must be Revolution!*

"The upper ten thousand" of the people of this nation keep a yearly Festival. They hold meetings, and eat suppers. They give thanks for Peace, Plenty, Liberty, and Christianity.—He who sitteth in the heavens looks when they should render their praise, and lo, they offer only mockery. Let the Indictment be tried!

First of all, they give thanks for their Christianity. This they account their first and greatest blessing. But how do they treat the Heavens? They make three millions of them at their very doors, and the hundreds of millions in foreign lands they send to their graves without light. They live not to convert them. But they live to minister to self, gratify pride, follow fashion, and gain the world. They live to worship gold, buy land, build houses, set sumptuous tables, dress in fine linen, and take their ease. And they cannot be thankful for this very Christianity, even on Thanksgiving Day, without wasting more on a carnal feast than the majority of them give to the Heavens during the whole year! Thus do they come before God with a lie; they mock Him with a vain pretense. They keep not a Thanksgiving. Not thus shall they give thanks, to make their voice to be heard on high.

They give thanks for Plenty. How do they treat the Poor? In the country they think not enough of them even to invite them to their Thanksgiving suppers, but in the city, I will have it now, as God will one day in his great Chancery, that they actually rob, starve and murder them by the thousand. There they are in the city, crowded together in lanes and alleys, forced into garrets, and cellars, and hovels, living in the midst of filth and contagion, in utter destitution, and squalid poverty, in famine and rags, the sick, the lame, the old, the blind, the insane, beggars, widows, orphans; the children of the intemperate, of paupers, and of convicts, foreigners, colored people, women in low situations, and mean employments, seamstresses, and the tens of thousands whom absolute starvation has compelled to a life of infamy. There they are, and they are dying. They are dying of hunger and cold, disease and want, of racking pain, and broken hearts. They are dying alone, unloved, uncared for, and like dogs, they are dying because they are slain, killed, murdered. And the cruel Rich love to have it so, for they make it so. And haughty Priests, and pious-proud Ministers love to have it so, for they let it be so. They rebuke not the hard-hearted elders, and wicked deacons, and covetous church members in their congregations. Nay, they often take the lead of their flocks in this thing, treating publicans and sinners with scorn, looking down on criminals and harlots, stirring up prejudice against colored people, and sneering at "Woman's Rights." And besides, they wear on their backs, and consume in their own houses, enough to save scores of these poor alive. And yet they go up to their holy houses, and prate about their thankfulness. They are liars when they do it, and so are their churches, and so are the Rich of the City, and so are all the Rich of the land who do this. Were Christ on earth, he would say unto them:—"Wo unto you Scribes and Pharisees, Hypocrites! for ye devour widows' houses, and for a pretence make long prayers: therefore ye shall receive the greater damnation." No, it is no Thanksgiving they ever will keep, till there be Revolution.—Not till the Rich make themselves Poor, to make the Poor Rich—not till all *all* know Plenty—will the thanks of the people come up before God.

They give thanks for abundant Harvests. Yet to multitudes they deny those Harvests, for they deny them Land. They do it as individuals, and they do it as a Government. As individuals, they take land themselves because they are able, adding tract to tract, and farm to farm, more than they need, or can use, and then the poor, because they are weak, they warn off these acres. As a Government, they lay claim to all the unoccupied territory of the country, calling it after their own name, accounting all others trespassers, and forbidding them homes there. *Foreigners* come to our shores; the nation not only deprives them of land, but also of their votes. *Women*—embracing half the entire population of the country—the nation not only deprives of their right to the soil, and their voice in the government, but also through that government, subjects to numberless positive indignities of wrong and outrage, legal, social, and personal. Thus do people deny to multitudes the blessings of abundance, giving them evil and wrong instead, while yet they mock God with professions of gratitude. Not without Revolution shall their mockery be converted into praise. Not till they abolish Land Monopoly—not till they recognize the citizenship of Foreigners, and the Equality of Women—will the Judge of the earth have respect to their prayers. Not till then will they keep a Thanksgiving.

They give thanks for Blessings bestowed on Criminals. They are criminals, and the things for which they give thanks are God's treatment of them as criminals. Though criminals, he is kind to them, blessing them, and doing them good. And he commands them to treat their criminals in the same manner he does them, not visiting evil with evil, nor injury with injury,

but overcoming evil with good, loving their enemies, blessing those that curse them, and doing good to those who hate them. But do they treat them so? No, but in directly the opposite manner. God does good, and they do evil. God spares, and they punish. God has compassion, forgiving all the debt: they are inexorable, exacting the uttermost farthing. Instead of showing kindness, they retaliate and revenge. They do not these things in their own persons it is true, but they do them no less through the government which they create for that very purpose. Through that they threaten and inflict. Through that they prosecute and sue. Through that, they fine, imprison, and hang on the bloody Gallows. Through that, they execute punishment for every possible offence, from the greatest down to the very least. *Through that* this punishment, every department and every function of the government looks. Legislatures, Lawyers, Courts, and Judges, all exist for it.—The entire Civil Administration is based on it. Penance, Indulgence is the life-blood—the very soul—of the whole system. In all this matter of punishment, the people of this nation treat their enemies exactly as God does not treat them, and exactly as they *themselves* do not treat them. Then do they mock Him, instead of thanking Him. Not thus shall they treat their injurers, to make their praise acceptable. Not till they learn to forgive, will their word be heard in Heaven.—Not till there be Forgiving, can there be Thanksgiving. And not till Revolution shall sweep away Lawyers, and Lawsuits, and Courts—not till the Gallows shall be cut down, and the punishing element blotted from the government, and the nation be converted to Non-Resistance—not till all this shall be done, can there be Forgiving or Thanksgiving either. Aye! not till all this shall be done, will the nation ever keep a Thanksgiving!

They give thanks for Peace. And yet they are constantly nursing the spirit of War, and preparing to visit its unutterable horrors upon any nation with whom they may choose to pick a quarrel. They maintain an army, and a navy; establish forts and arsenals; educate cut-throats and butchers at West Point; provide cannon and bombs, submarine batteries, and all the horrible engine of death; commit the whole into the hands of their President, whom they make their Commander-in-chief; and then authorize Congress to declare war at its own discretion, at any time, for any cause, and against any nation. And in their State Constitutions, they make their *Governors* their Generals, and authorize them to call out the inhabitants, and kill, slay, and destroy. And not only are the people of the nation thus ready for war, they are actually waging it. In one half of the country, they are waging it against millions to the extremity of absolute slavery, and in the other, they are harassing hundreds of thousands by means of Colonization Societies, Fugitive Slave Laws, Black Statutes excluding from Schools, and denying the right of citizenship, and by everywhere stirring up bitter, cruel prejudice. Thus again do they mock the people of God, and lie unto the Holy One. They give thanks for Peace, and yet they are for War.—Not thus shall they persecute, and prepare to slay, in the day when God shall have respect to their offering. No, not without Revolution—not till they grant Society to the colored man—not till they blot out their War Constitutions, and overturn the pillars of their War-waging Government, and hurl to the ground the temples of their War-sanctifying Religion—not till they do all this, will the people of this nation ever keep a Thanksgiving!

Finally, they give thanks for Liberty. Yet they cruelly enslave more than three millions of their countrymen, thus robbing them of this precious boon, annihilating their manhood, and herding them with four-footed beasts and creeping things. And the whole people of the nation do this. The Southern States do this, and the Northern States *help* them. They *unite* to help them. They form a *Governmental Union* to help them. They make a *Covenant*—the Fundamental Law of the Union—to help them. They enter into an *Agreement*—the Constitutional Compact of the Union—to help them. And in fulfillment of that Covenant, and in pursuance of that Agreement, they give those States power in their mutual Union for every Slave they own, and also pledge them protection from servile insurrection. So the Southern States own the slaves, and the Northern States *pay* them for doing it, and then *hold the Slaves* for them in addition. That is, the Northern States hire the Southern to own Slaves, and then hold them so they can own them. And even if the National Covenant did not require these things of the Northern States, and even if they did not do these things, still the bare fact of their continuing in the *Union* with the Southern States—the fact of their voluntarily *keeping company* with them—sanctions their slavery, for it throws the shield of their own influence, respectability, and religion, around the wicked system, and thus perpetuates its bloody reign. So the *whole people of the nation* are slaveholders—all who are in the *Union*, are guilty of the crime. Then do they mock God when they pretend to thank him for Liberty. They do not thank him, and they never will, till they give Liberty.—Till there be *Liberty-giving* there can be no Thanksgiving. No, not till the nation repents of its slavery—not till its Covenant with Death, and its agreement with Hell shall be annulled—not till the American Union shall be dissolved, and its mighty fabric of Government, bloody, blood-cemented, and reared upon the mangled limbs and broken bodies of three millions of slaves, shall be torn down, and scattered to the four winds of heaven—aye! not till Revolution hath its way even to this extent, will there ever be a Thanksgiving in this Land!

O God! overturn, and overturn, and overturn. Gather all thy Revolutions into thy hand, and send them among us like thy hailstones, and sow them like thy snow-flakes.—Shake not the earth only, but also Heaven.—Let all things be convulsed and confounded,

till the nation shall learn judgment and justice, and the people shall dwell together in righteousness, and the true worshippers shall worship them in spirit and in truth. Then shall our offering come up before thee as incense, and our Thanksgiving shall be acceptable in thy sight, O Lord, our Strength, and our Redeemer. Even so, come quickly. Amen, and Amen.

I preach Revolution, and I preach Revolution!

Note.—The Discourse of which the above is a meager skeleton, occupied over two hours in its delivery. Of course, many of its positions, and most of its illustrations, are not referred to here at all. The substance was all the writer wished to transcribe.

To the Friends of the Fugitive, and the Anti-Slavery Friends in the United States.

Having been many years among the escaped bondmen and fugitives of Canada West as a Teacher and Friend in cases of emergency, as many may know to whom this may come, and the last three years a teacher of the Government Fugitive School of this place, I am under the necessity of appealing to the benevolence of the Anti-Slavery friends to assist me with means to enable me to sustain my school and myself and family, while devoting our whole time to the education of the young and others who wish to attend for instruction. Having been obliged to go considerably in debt for the necessities of life, clothing, and a cooking stove, for the use of myself and family, I come before you and ask to be assisted and supported while laboring and toiling to educate the poor and neglected bondman, and ask those who feel for the oppressed and bleeding, panting fugitive, to assist us with the means to enable us to live and also to pay debts contracted for the support of the fugitive school in this place. We have this last Summer been obliged to live for weeks together on dry bread and a few beans, and were glad to obtain a small portion of even such food.—Friends of the slave! will you assist us? Will you aid in this blessed undertaking? We ask not for recompense, we do not wish it, we only ask to be sustained, to have food and clothing. We have devoted ourselves to this cause and have no need of more. We are extremely needy now! Shall we have bread? Will you send us means to buy it, and to buy wood for the use of the school and family? This season our school has had an attendance of over 90 scholars. The average daily attendance of the same has been 45, we have now 47, and increasing daily, as parents are able to buy clothes for the children; and the school is also attended by many adults, who labor through the Summer season and attend school through the Winter. We have also a night school for the benefit of adults and others, who may wish to attend for instruction. Our school is open and free to all ages, sizes and sexes. We are receiving no aid, only a small amount from Government—average, probably 8 cts. per month a scholar.

JAMES E. GRANT.
Chatham, Canada West, Dec. 13, 1850.
P. S. Will the Ohio Star please copy.

Anti-Slavery Sewing Society.

We the undersigned, wishing to aid in the spread of truth in behalf of the downtrodden and oppressed part of our fellow creatures, (in this so-called Christian country,) who are now groaning under the iron hand of despotic tyranny, do agree to form an Anti-Slavery Sewing Society, for the support of Lecturers. This society shall be called the Branch Rocky River Society, at Bennett's Corners.

Signed by Harriet Southam, Sophronia Wilkinson, Ruth Crowl, Janet Crowl, Delia Atherton, Sarah Andrews, Nancy Irish, Lydia Jane Irish, Harriet Irish, Ann Prevost, Lucy Ann Doud, Mary Ann Reed, Hester Pumphrey, Sarah L. Andrews, Eliza Warner, Sally Porter, Polly Dean. Harriet Southam, Sec'y; Lydia Jane Irish, Treasurer.

At our meeting of Dec. 16th, the following resolutions were passed:

1. Resolved, That we will aid and assist the slave to obtain his freedom, and thus do unto him as we would have him do unto us, notwithstanding it brings upon us the displeasure of pro-slavery churches.

2. Resolved, That slavery is always and everywhere absolutely and eternally wrong, a violation of man's most sacred rights, a daring violation upon the Supreme Ruler of the Universe; and being such it is our duty as lovers of liberty and friends of humanity, to use all just means in our power to resist and overthrow it.

3. Resolved, That we view American Slavery as one of the most damning sins that ever disgraced a nation, and that we view all ministers and churches that refuse to raise their voices in behalf of the down-trodden as traitors to God and humanity.

4. Resolved, That we will aid the Slave in every way we can, without any regard to Church or State, and that we will hold ourselves in open rebellion to a law or a religion that places Women inferior to Man, allowing us so unequal a compensation for our labor, and after we have toiled hand in hand with our husbands for years to accumulate property, if we survive them we can have but little, or no control of our earnings.

We return our warmest thanks to those young men who have so kindly assisted us by their donations; D. Wait, 50; Jones Dimmick, 50; Ira Hurd 50; Eliza Dean 50.

H. SOUTHAM, Sec'y.

OHIO CULTIVATOR.—The seventh volume of this periodical, so highly esteemed by the farmers of Ohio, will commence on the first of January. It is devoted to Agriculture, Horticulture and Rural Economy, and is adapted to the wants of those who are interested in either or all of these subjects. The Editor is admirably qualified for his work, and his past services entitle him to the support of the Farmers of Ohio. Of all the Agricultural periodicals in the country we do not know one that is more useful. Let it have a generous support.

The communications of M. S. B. and H. will probably appear next week. Others will be published as we can find room.

Meeting at Atwater.

The meeting at Atwater on Saturday last, though not numerously attended, was yet interesting and profitable to those who came together. It was held in the Academy.—Robert Hillis, of Fairmount, in the absence of the President, presided, and Thomas C. Heighton, of Rootstown, acted as Secretary pro tem. It was thought best to hold a meeting on Sunday, but that day proved stormy, and the audience, though larger than on the day previous, was still not very numerous. The President of the Society, Lewis Morgan, and the Secretary, Marius Robinson, were present, and our friend Steadman also, who gave an interesting account of his recent visit to Canada. He was requested by the meeting to write out his account for publication in *The Bugle*, and we expect he will do so. The piety of Atwater did not condescend to notice our meeting, but passed by on the other side. The place is a hard one, but we don't despair of it yet. The speakers at this meeting were Barclay Gilbert, Ann Clark, William Steadman, Marius Robinson and Oliver Johnson. The Society voted to invite Mr. Sharp, the Presbyterian clergyman, who claims to be as much opposed to slavery as any body, to deliver an anti-slavery lecture in the place. Barclay Gilbert and James Doud were appointed a committee to wait upon him and ask him to perform this service.

The Heigh-ton from Rootstown added much to the interest of the meeting by their singing.

THE RICHEST JOKE OF THE YEAR 1850.—The Boston Chronotype, apologizing for the Boston Faneuil Hall mob on the ground, among other things, of "the incessant and unqualified attacks" of Garrison and his friends "upon the churches and the popular religion," solemn, reverential, pious Chronotype! Let the Puritan Records, Christian Registers and New York Observers hasten to make their obituary to this new "defender of the faith" against the assaults of the un-circumcised infidelity of the age. What a pity that the evangelical piety of Boston had not been provoked by placing the Editor of the Chronotype in the chair of the Faneuil Hall meeting. His well known veneration for the "churches" and the "religion" which Garrison so unqualifiedly denounces would no doubt have secured for Thompson a fair hearing!

SATURDAY VISITOR.—We invite the attention of all our readers to the Prospectus of the forthcoming volume of the *Pittsburgh Saturday Visitor*. We do not always agree with Mrs. Swiss-helm, but we set a high value upon her paper notwithstanding, as our frequent extracts from its columns abundantly prove. The agent of the Visitor for Salem and vicinity is HARRIET WEAVER, who may be found in Jacob Heaton's store.

PETITIONS PRESENTED.—Mr. Giddings, we perceive, has already presented a large number of petitions for the repeal of the Fugitive law. Other members have also presented similar petitions. We notice particularly the presentation by Mr. Cable of this District of the Salem Mass. Petition, fifteen feet in length, with a double column of closely written names. These petitions will produce an explosion before Congress adjourns.

SOUTHERN BLUSTER.—Several shoe manufacturers have received letters from Southern men, stating that they should not be able to purchase more goods here, unless the slavery agitation is put down. It is to be hoped they will pay for what they have received. If they had to pay ten percent. upon the amount they have for the past twenty years cheated out of the people of Massachusetts, our business-men would well do without their trade for a few years. This bluster of men who have to buy everything upon credit, must be very alarming indeed. As an offset, perhaps, some old woman may send a line down South, stating that she has determined not to smoke any more tobacco.—*Boston Republican*.

Discourses on Practical Christianity.

A few friends assembled by invitation at the house of Jacob Heaton, for the purpose of conferring together upon the moral and religious condition of Salem and its surrounding neighborhoods, and, if possible, to devise some plan in which they could all heartily co-operate for the cultivation and right development of the Religious Sentiment in themselves and others.

Differing widely from each other upon many philosophical questions, the individuals present were happy in finding a basis for unity and good fellowship in the recognition of that element of their nature, which, by whatever name it may be called, imparts a sense of Dependence upon and Accountability to a Higher Power, and a consciousness of Duties and Obligations toward each other and their race.

They were also united in the conviction, that this element of human nature, like every other, demands direct and special provision for its culture and development, and that without such provision it is almost certain to be overmastered by selfishness or bewildered by Superstition.

They were agreed in believing that adequate provision to this end is not afforded by the Sects of our time; that by most, if not all, of them, Religion is to a lamentable extent divorced from Life; that Creeds and Forms have been made paramount to works of Practical Goodness and Benevolence; and therefore that there is pressing necessity for a more efficient and thorough application to all the relations of society and to the individual conscience of the Moral Principles embodied in the precepts and exemplified in the life of Jesus Christ.

They were heartily united in the sentiment, that in proportion as these principles are understood and obeyed is the happiness of mankind rendered secure; and hence it was felt to be important that strenuous efforts should be made for their promulgation, and that the obligation to obey them should be continually impressed upon the consciences and hearts of the people.

Having found in the highest elements and the deepest wants of their common nature this basis for mutual confidence and co-operation, the meeting determined to proceed at once to make arrangements for a series of Discourses, to be delivered in Salem, on Sunday afternoons, during the present Winter, by such persons as may be invited to perform that service.

Jacob Heaton was appointed President, and James Barnaby, Secretary, of the meeting.

The following persons were appointed a Prudential Committee, and the meeting agreed to entrust to them the exclusive responsibility of selecting the persons to deliver a series of twelve Discourses, and of making all other needful arrangements, viz: Jacob Heaton, Maria B. Garriques, Oliver Johnson, Sarah McMillan, William Lightfoot.

The persons interested in this arrangement do not flatter themselves that they will be able to "see eye to eye" upon every subject that may be discussed in the lectures. In the present imperfect state of society, whatever might be possible under other circumstances, *identity of opinion* on questions pertaining to Religion is not to be expected. United in a common desire to promote each other's highest welfare, to cultivate the sense of Justice and the love of Truth, to awaken in each other a deeper sense of Responsibility for the right use of the noble powers with which our Beneficent Father has endowed us, to deliver ourselves and others from every sinful and vicious habit, and keep alive the holy and generous sympathies which should ever bind us to our race, we can, we trust, agree to differ upon questions of minor importance.

JACOB HEATON, Chairman.

JAMES BARNABY, Secretary.

The Committee of Arrangements hereby give notice that the Introductory to the series of Discourses above alluded to will be delivered by H. D. L. WEBSTER, of Ravena, on Sunday, Dec. 29, at 2 o'clock, P. M., at the Second Baptist meeting-house, or such other place as may be provided. Mr. Webster stands high as a Reformer and public speaker, and the Committee hope that he may be listened to by a large congregation.

The second discourse will be delivered by Oliver Johnson, on Sunday, Jan. 5, 1851.

JACOB HEATON, Chairman.

The Western Anti-Slavery Fair.

It devolves upon the undersigned, a Committee of Arrangements for this Fair, to remind its friends and all whom it may concern that the time for holding it is close at hand, and that whatever they propose to do for its promotion must be done quickly. It will open in the Town Hall, in Salem, on Tuesday, Dec. 31st, and continue through New Year's and the following day. The goods intended to be offered for sale should be brought in, if possible, on Monday, but on Tuesday morning at the latest. Monday will be better, because there will then be time for arranging the tables. Those who choose to send in articles at a still earlier day can learn where to leave them by inquiring of James Barnaby at his shop. The amount of articles already sent in is small, but we hope to receive efficient aid from friends in many places who have not yet advised us of what they are doing. Friends in Berlin, Marlboro, Mount Union, Randolph, New Garden, Rootstown, Deerfield, Canfield, Youngstown, Leesburgh, New Lisbon, Columbiana, Cool Spring, and other places, too numerous to mention, will, we trust, come to our aid.

We want not only the products of the needle, in every variety, but the products of the farm also. The sale of refreshments will, we hope, add much to our receipts.—It is probable that, on New Year's evening, a Supper will be provided for a large company, but refreshments will no doubt be saleable at all times while the Fair continues.—We shall need turkeys, (eight or ten,) at least plenty of chickens, butter, cheese, milk, eggs, cake of various kinds, pickles, fruit preserves, maple melasses, sugar, flour, coffee, and in short every article necessary in the preparation of food for a multitude.—We trust that our former friends in the vicinity of Salem will contribute liberally of their abundance, and that those at a greater distance will do what they can.

We desire also that notice of the Fair be circulated as widely as possible, that our goods may not lack buyers.

We shall do all that lies in our power to make the occasion interesting in a social point of view as well as profitable to the resourcy; and we invite the attendance and co-operation of our friends from abroad, promising them such hospitality as our hearts and homes afford.

RACHEL TRESCOTT, SARAH McMILLAN, ANNA WILSON, MARGARET HIVE, ELIZABETH DICKENSON, ELIZA HOLMES, ELVINA DAVIS, CAROLINE GIBELL, RUTH A. LIGHTFOOT, JANE M. TRESCOTT, MRS. BOWEN, SARAH GALBREATH, HENRY J. LEWIS, WM. LIGHTFOOT, JAMES BARNABY, JAMES W. WALKER.

Committee of Arrangements.

Appointments for Marius R. Robinson.

MARIUS R. ROBINSON will hold meetings as follows:
Westfield, Sunday, " 22.
Harrisville, Monday, " 30.
Sullivan, Wednesday, January 1.
Troy, Thursday, 2.
Fitchville, Friday, 3.
New London, Saturday and Sunday, 4-5.
Clarksfield, Monday, 6.
Brighton, Wednesday, 8.
Wellington, Thursday and Friday, 9-10.
Litchfield, Sunday, 12.
Grafton, Monday, 13.
Columbia, Tuesday, 14.
Berea, Wednesday, 15.
Brunswick, Thursday, 16.
Hinkley, Saturday and Sunday, Quart. Meeting.
Richfield, Tuesday, 21.
Brownell School House, Wednesday, 22.

Friends who have made pledges are requested to pay them, if convenient, to M. R. Robinson, who will report the same to the Treasurer at the Quarterly Meeting. By order of Executive Committee.

C. S. S. GRIFFING, Sec'y.

HEAD QUARTERS.

SALEM SHAVING AND HAIR DRESSING SALOON.
AARON DAY, can at all times be found at his Saloon, over Thomas & Greiner's Store, where he is prepared for "smooth and easy shaving" shampooing, and hair dressing in the latest and most fashionable styles. (dec. 21.)

The Young Abolitionist!

OR Conversations on Slavery—By J. Elizabeth Jones. We have purchased the edition of this book and can supply such as may wish to purchase at wholesale. Those in paper can be sent by mail, price 20 cts., Muslin 25 cts., per copy.
I. TRESCOTT, Co.,
Also, at D. Anderson's Baptist Book-Store, 31 West 4th St., Cincinnati.
August 10, 1850.

Dental Surgery.

J. W. WALKER, would announce to his friends, and the public generally, that he is prepared to execute all work in the above profession, that may be intrusted to him.
New Lyme, Aug. 17th, 1850.

JAMES BARNABY

Merchant Tailor, and Dealer in Cloth!

Is just receiving, at his store, North side Main street, Salem, Ohio, a new and elegant assortment of Cloths, Casimere, &c., which he is prepared to make up to order, or sell by the yard or pattern, as required. Those wishing to furnish themselves with Dress, Frock, or Sack Coats, Over-Coats, Pantaloon, or Waistcoats, will please call, look at his Goods, and if convinced it will be to their interest to do so, leave their measures; and in from one to six days, the clothes shall be ready, and the fit, quality, durability and Cheapness, warranted equal to the very best to be had here or elsewhere, and superior to any that are not the best.

The TAILORING BUSINESS Carried on as heretofore.
Oct. 28th, 1850.

WM. P. BRIGHT,

Attorney at Law, Hartford, Trumbull Co., O. Prompt attention will be given to collections in Trumbull and adjoining counties.
Nov. 23, '50.

SEWING SILK.

MERCHANTS, Pedlars and others can obtain a good supply of a very superior quality of SEWING SILK, of all degrees and colors, either in packages or 100 Skein Bundles by calling at the SALEM BOOKSTORE, Salem, Ohio. Also PATENT THREAD, Warranted as good and as cheap as the country can produce.

We are in the constant receipt of these articles, and for cash will sell them as above stated at the very lowest rates possible.

BARNABY & WHINERY.

June 1, 1850.

I. TRESCOTT & CO.—Salem, Ohio,
WHOLESALE Dealers in School, Miscellaneous and Moral Reform Books; Paper, Ink, and Stationery; Drugs and Medicines, Paints, Oils, and Dye-stuffs; Dr. Townsend's Celebrated Sarsaparilla; Farnesstock's, McLean's and Seller's Vermifuge and Pills; and all the Popular Medicines of the Day.—ALSO,

BOOTS & SHOES and Shoe Findings; Dry Goods and Groceries, &c. &c. [Aug. 9, '60.]

TO TEACHERS AND OTHERS

Pelton's Large Outline Maps.

PERSONS wishing to obtain Pelton's Large Outline Maps—Pelton's Key to do, Naylor's System of Teaching Geography, or Baldwin's Universal Pronouncing Gazetteer, can do so by applying to the subscriber at his residence near Danvers, Columbiana Co., O., or at

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